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## RECORD OF AMERICAN FOLK-LORE.

## NORTH AMERICA.

**ALGONKIAN.** Mr. W. W. Tooker, with his accustomed skill, writes of "The adopted Algonquian term 'poquosin'" in the "American Anthropologist" (N. S. vol. i. pp. 162-170) for January, 1899. This word, with various spellings, is in our standard dictionaries, being used in Virginia, Maryland, and the Carolinas, in the sense of "swamp, low land, marsh." Mr. Tooker explains the word, originally *poquo-es-in(g)*, as signifying localities "where water 'backed up,' as in spring freshets, or in rainy seasons, which, by reason of such happenings, became more or less marshy or boggy." Related names are *Pocasset*, Conn., and *Poughkeepsie*, N. Y.—The "Original Significance of 'Merrimac'" is the title of a brief paper by Mr. W. W. Tooker in the "American Antiquarian" for January-February, 1899 (vol. xxi. pp. 14-16), in which the author takes issue with some of the etymologies of Dr. Gatschet in the October number of the same journal. According to Mr. Tooker, *Merrimack* or *Mornumack* denotes "where there is a noise," or "a place of noises," and does not come from the Algonkian term for the "catfish" or "spotted mackerel." This etymology, which is undoubtedly correct, rehabilitates the Rev. John Eliot once more.—In the "Forum" (1898, pp. 618-629), S. Pokagon, an Algonkian Indian of Michigan, writes about "Indian Superstitions and Legends."

**ATHAPASCAN.** In the "American Anthropologist" (vol. xi. pp. 367-372), Mr. Frank Russell writes of "An Apache Medicine Dance,"—a ceremonial of the Jicarillas, observed in August and September, 1898. In this case the chief "medicine-man" was a woman, named *Sotli*, and the patient, another woman, is said to have recovered from the malady from which she was suffering. It is worthy of note that the "doctor" made "a journey of nearly 100 miles, from the Pueblo of San Ildefonso to the Jicarillas, on a burro."

**CADDOAN.** In the "American Anthropologist" (N. S. vol. i. pp. 82-97), Miss Alice C. Fletcher writes of "A Pawnee Ritual used when changing a Man's Name." Pawnee text, verbal translation, and a close translation of this "dramatic poem" are given. The text was graphophonized from *Ta-hí-roos-sa-wi-chi*, a priest of the Chau-i division of the Pawnee, of whom the author remarks: "His unquestioning faith in the religion of his forefathers soared far above the turbulent conditions of to-day, and gave to him a calm akin to the serenity of childhood, which was reflected in his kindly, smiling, and peaceful face." Naming with these Indians was epoch-marking and sacred,

COPEHAN. Mr. Jeremiah Curtin's book, "Creation Myths of Primitive America, in relation to the Religious History and Mental Development of Mankind" (Boston, 1898, 530 pp.), contains 22 "very interesting creation myths" of the Indians of California Wintuns and Yanas, in literary form, with a few explanatory notes. No native texts are given, and fuller explanations would not have been altogether out of place. The Wintuns are reckoned as of the Copehan stock by the Bureau of Ethnology, while the Yanan is another independent family of speech.

ESKIMO. In the "Globus" (Bd. lxxiv. S. 124-132), Friederici discusses Eskimo art — "Die darstellende Kunst der Eskimos." — In the "American Anthropologist" (vol. xi. p. 356) for November, 1898, Prof. O. T. Mason raises the question, "Were the ancient Eskimo artists?" and answers the question in the negative, holding that "the artistic expression of the Eskimo, in the line of etching, is exactly parallel to the extent to which he has come in contact with white men." — To the "Report of the U. S. National Museum" for 1896, Dr. Walter Hough contributes (pp. 1025-1056) an extended and well illustrated — 24 plates, with numerous figures — account of "The Lamp of the Eskimo." The Aleuts, we learn, have "the most primitive lamps on earth, many of them merely unmodified rock fragments." The lamp is, in Eskimo-land, "a social factor, peculiarly the sign of the family unit, each head of the family (the woman) having her lamp," and the "architecture of the house is related to the use of the lamp."

HAIDA. As vol. ii. of the Archives of the "International Folk-Lore Association," is published Mr. James Deans's "Tales from the Totems of the Hidery" (Chicago, 1899). Most of the material in the book has appeared in past volumes of the "American Antiquarian," and the general introduction is of an ethnographic and sociological nature. — In "Globus" (Bd. lxxiv. S. 194-196), C. Henning discusses "Die Gesichtsbemalungen der Indianer von Nord-Britisches-Columbien," — the topic treated of by Dr. F. Boas.

IROQUOIAN. The chief portion of Mr. David Boyle's "Archæological Report, 1898" (Toronto, 1898), is taken up with an account of the "Pagan Iroquois" of the Grand River Reserve, Ontario (pp. 54-196). Their religion, festivals, dances, feasts, music, songs, myths, folk-lore, sociology, customs, personal names, gentes, place-names, etc., are discussed, and the report is illustrated by numerous photographs. In his investigation Mr. Boyle had "the coöperation of Mr. J. Ojijatekha Brant-Sero, one of the brightest and most intelligent Iroquois ever born on the Reserve." The descriptions and records of the midwinter festival, the burning of the white dog, the Cayuga spring sun dance, the Seneca spring sun dance, the green-

corn dance, the peace-stone game, the feast of the skeleton, the children's new-year treat (borrowed), the spraying of heads, the society of the false faces, marriage and funeral customs, are very interesting and the new matter published of great value. The Indian texts (with interlinear translations) and free renderings of the address of the master of ceremonies at the dog burning, of the speech of the leader at the midwinter festival, of the general opening address, etc., are given. In the section on Iroquois music there is a general account of the dance songs and ceremonial chants, and a description by Mr. A. T. Cringan, a Toronto music-teacher, of the songs and music of Kanishondon, the Iroquois singer at the ceremonial feasts, the music of the pigmy song, the big feather dance song, the bear dance song, the song of the white dog, the pigeon dance song, the green corn dance song, the women's dance song, the war dance song, the false face dance, the fish dance song, the scattering ashes song, the god song, and the skin dance song are given, and in addition the words and music of two songs of the New York Iroquois,—women's dance song and harvest dance song. The music of the Iroquois shows clearly the influence of the white man. Mr. Boyle detects a lack of joyousness in the Indian songs. The myths (of which only an English record is made) reported are: false faces or flying heads; origin of the husky masked dances; the pygmies and the pigmy dance; the *ohkwaridaksan* (the animal never captured alive); bear boy; big turtle. The list of some 15 deer-gens names, and some 36 Iroquois place-names, is of value. Altogether Mr. Boyle's report is a welcome addition to Iroquoiana. — In the "Proc. Am. Assoc. Adv. Sci." (1898, pp. 477-480), C. H. Henning discusses "The Origin of the Confederacy of the Five Nations."

PUEBLOS. In the "American Antiquarian" for January-February, 1899 (vol. xxi. pp. 17-40), Dr. S. D. Peet discusses, in an illustrated article, "The Social and Domestic Life of the Cliff-Dwellers." — To the succeeding number of the same journal Dr. Peet contributes an article on "Relics of the Cliff-Dwellers" (pp. 99-122). — In the "Bull. Soc. normande de Géographie," of Rouen, for 1898 (pp. 86-109), Mlle. Jeanne Goussard de Mayolle writes of "Un voyage chez les Indiens du Nouveau-Mexique." See *Moki*.

TSIMSHIAN. To the "Popular Science Monthly" (vol. liv. pp. 181-193) for December, 1898, Dr. G. A. Dorsey contributes an illustrated article, "Up the Skeena River to the Home of the Tsimshians."

UTO-AZTECAN. *Mexican.* Under the title "La Contrefaçon du Christianisme du moyen Age," M. E. Beauvois discusses in the "Muséon," of Louvain (vol. xvii. pp. 223-233), the "resemblances between the religion of old Mexico, at the time of the discovery, and

Christianity," a topic which has given rise to much curious speculation.—In the "Medical Magazine" (vol. vii. pp. 558-568), of London, G. Sharp publishes a brief article on "The Civilization and Medicine of the Ancient Mexicans, period 1519-1521, A. D."—A most welcome and valuable contribution to the literature of the Nahuatl is Prof. Frederick Starr's "The Mapa de Cuauhtlantzinco, or Códice Campos," which appears as Bulletin III. of the Department of Anthropology of the University of Chicago (Chicago, 1898, 38 pp.). The paintings in question consist of 44 pictures pasted on two large frames of stretched cotton,—all of which are reproduced in Professor Starr's article, from photographs taken on the spot, in the Pueblo of San Juan de Cuauhtlantzinco, in the state of Puebla. The pictures are of great historic interest, and date from a period shortly after Cortez' return to Spain in 1527. They are a record of daily life and customs, the thoughts of the natives after the conquest, and are real native works of art. Professor Starr furnishes, besides the Spanish text of the explanatory descriptions, an English translation with notes.

*Moki.* In the "American Anthropologist" (vol. xi. pp. 313-318), Dr. J. W. Fewkes describes the "Hopi Snake Washing," as observed by him in 1897 at the pueblo of Micoñinovi. Dr. Fewkes notes the simplicity of the ceremony here as compared with that at Walpi. We also learn that "new studies of the Hopi Snake Dances have revealed the fact that no two of the five celebrations of this dance are identical in details."—The "Passenger Department of the Santa Fé Route" publishes Mr. Walter Hough's "The Moki Snake-Dance." A popular account of that unparalleled dramatic pagan ceremony (Santa Fé, 1898, 8°).—From the "Smithsonian Report" for 1896, pp. 517-539, Dr. J. W. Fewkes reprints (Washington, 1898) a "Preliminary Account of an Expedition to the Pueblo Ruins near Winslow, Arizona, in 1896," illustrated with numerous plates and figures. The symbolic and mythical bird figures used in pottery and other decorations are very interesting.—To the "Smithsonian Report for 1897" Dr. Fewkes contributes (pp. 601-623) "A Preliminary Account of the Archæological Field Work in Arizona in 1897," the reprint being dated Washington, 1898, and well illustrated, like the previous report. Here again the symbolism in decoration is the chief point of interest. Dr. Fewkes's notes on the probable migrations of the old Arizonian Indians are very suggestive and valuable.

YANAN. See *Copehan*.

## CENTRAL AMERICA.

**BRIBRI.** The monograph of H. Pittier de Fábrega, "Die Sprache der Bri bri-Indianer in Costa Rica" (Wien, 1898, 150 S.), which, edited by the late Prof. Friedrich Müller, appeared in the Transactions of the Viennese Academy of Sciences, contains four myths of the relations of men with evil spirits, animals, and birds in the olden times. The Indian texts are given, together with free and interlinear translations. The ethnographic introduction also contains many items of value. Brinton considers the Bribris, a branch of the Talamancas, of Chibcha stock.

**MAYAN.** As a reprint from vol. vii. of the "Proceedings of the Davenport Academy of Natural Sciences" (Davenport, Iowa), Prof. Frederick Starr publishes an account of "A Shell Inscription from Tula, Mexico." An irregular fragment of *haliotis* shell, discovered at Tula, forty miles north of the city of Mexico, had its whole inner concave surface occupied by an elaborate carving representing a seated figure, while on the reverse are four characters "clearly related to the 'calculiform' characters of Mayan inscriptions." This discovery is very suggestive.

## SOUTH AMERICA.

**CALCHAQUI.** In his brief account of "The Calchaqui," in the "American Anthropologist" for January, 1899 (N. S. vol. i. pp. 41-44), Dr. D. G. Brinton suggests the derivation of the name given to this people by the chroniclers from the Quichua '*kallchay-cuy*, "irrascible, ill-natured." The people in question are very interesting, as being, according to some, the old Incasic stock itself, born of the vales of Catamarca: certainly the art-resemblances are very striking. According to Dr. Brinton, "the curious old man with the long beard (un-Indian as he seems) appears on vases from the Calchaqui region as well as in the legendary figure of Viracocha.

**CHACO.** From the "Proceedings of the American Philosophical Society," Dr. D. G. Brinton reprints his study of "The Linguistic Cartography of the Chaco Region" (Philadelphia, 1898, 30 pp. 8°), which is accompanied by a very useful map showing the language distribution according to the very latest information. The region of the Gran Chaco lies in northern Argentina and eastern Bolivia (lat. 18°-32° S., long. 58°-66° W.), and is inhabited by peoples speaking many distinct languages. Some of the etymologies of the tribal names are very interesting: *Guaycuru*= "fast runners;" *Tirumbæ*= "naked men;" *Omagua*= "intelligent, superior people;" *Juri*= "ostrich;" *Chanas*= "my relations;" *Charrua*= "my men." Dr. Brinton thinks that the Omaguas were, beyond

a doubt, of Quechuan stock, a considerable extension of Incasic influence. Quechuan traces exist also in the Calchaqui.

GUAYAQUI. In the "Revue du Musée de La Plata" (vol. viii. 1898, pp. 453-459), F. Lahille writes about "Guayaquis y Anamitas." The Guayaquis are a very wild tribe dwelling near the middle Parana.

PERU. To the "Medical Magazine" (vol. vii. pp. 636-642), of London, G. Sharp contributes a brief paper on "The Civilization, Institutions, and Medicine of the Ancient Peruvians, period about 1528 A. D.—Dr. Geo. A. Dorsey's "Bibliography of the Anthropology of Peru" (Chicago, January, 1898, pp. 55-206), which appears as Publication 23, Anthropological Series, vol. ii. No. 2, of the Field Columbian Museum, contains many titles of interest to the folklorist.

QUERANDIES. Under the title "Etnografía Argentina. Segunda Contribución al Estudio de los Indios Querandíes" (Buenos Aires, 1898, 60 pp. 8°), Felix F. Ontes makes a second contribution (the first appeared in 1897, — "Los Querandíes Contribución al Estudio de la Etnografía Argentina") to the study of the Querandíes Indians, who formerly dwelt on the right bank of the La Plata, near the present site of Buenos Aires. Ontes makes them out to be of Guaycuru stock; Brinton considers them Aucanian.

#### GENERAL.

ÆSTHETICS. Very interesting is Major Powell's paper in the "American Anthropologist" for January, 1899 (N. S. vol. i. pp. 1-40), on "Esthetology, or the Science of Activities designed to give Pleasure," in which there are many references to the arts of savage and barbarous man.

ARCHÆOLOGY. Prof. Cyrus Thomas's "Introduction to the Study of North American Archæology" (Cincinnati, xiv. 391 pp. 8°) contains much that is of interest to the student of folk-lore, in respect to history, culture, etc.

ART. Prof. Thomas Wilson's "Prehistoric Art," which takes up pages 325-664 of the "Report of the U. S. National Museum for 1896," contains, besides general information as to the art of prehistoric man in Europe, notes on art in stone, sculpture, pottery, copper, gold, and silver work in America, with many plates and illustrations.

ETHNOGRAPHY. In his account of "The Indian Congress at Omaha" in the fall of 1898, which Mr. James Mooney contributes to the "American Anthropologist" (N. S. vol. i. pp. 126-149), are contained notes on various Algonkian, Athapascan, Caddoan, Salishan, Siouan, Tañioan, Tonkawan, and Yuman Indians, together

with a brief comparative vocabulary and photographic illustrations. A detailed account of the *tipi*, or lodge of the plains Indians, their dress, is included. — In the "Mittheilungen der anthropologischen Gesellschaft in Wien" (Bd. xxvii. S. 127-170), J. von Siemiradzki publishes "Beiträge zur Ethnographie der südamerikanischen Indianer."

**GAMES.** To the "Report of the Smithsonian Institution for 1896," Mr. Stewart Culin contributes (pp. 665-942) an elaborate monograph, with fifty plates and more than two hundred figures, on "Chess and Playing Cards," being a "Catalogue of Games and Implements for Divination exhibited by the U. S. National Museum, in connection with the Department of Archæology and Palæontology of the University of Pennsylvania, at the Cotton States and International Exposition, Atlanta, Georgia, 1895." This monograph is a perfect storehouse of information and illustration. Pages 689-786 are occupied with a detailed description of the games of the various Indian tribes of North America, alphabetically arranged according to linguistic stocks, followed by a table showing the nature, number, material, use, etc., of the gaming implements, etc. Professor Culin's monograph is but one more of his acute studies of the gaming activities of primitive peoples, and their correspondences among those who are or have been civilized.

**MIGRATION.** In the "Popular Science Monthly" (vol. liv. pp. 1-15) for November, 1898, Prof. T. S. Morse discusses the question, "Was Middle America peopled from Asia?" Professor Morse furnishes numerous and excellent reasons why Central America was not peopled from civilized Asia, and there is little reason for deriving American savages from uncivilized Asiatics.

**MUSIC.** To the "American Anthropologist" (vol. xi. pp. 344-346) E. H. Hawley contributes a brief paper on the "Distribution of the Notched Rattle," a primitive musical instrument represented by the *pampuniwap* of the Utes, and the *truhkunpi* of the Moki Indians. These notched bones are rubbed with other bones to produce a musical sound. They have been found in Mexico, and bamboo and wooden instruments of like sort are found on the Amazon, in Africa, and elsewhere. — From vol. vii. of the "Proceedings of the Davenport Academy of Natural Sciences" (Davenport, Iowa), Prof. Frederick Starr reprints an interesting paper on "Notched Bones from Mexico," in which he discusses the *omichihuaz*, "strong bone," the primitive Aztec musical instrument referred to above, the significance of which Dr. Hrdlička in his earlier paper on notched bones from Mexico did not make clear. Professor Starr's specimens settle the matter beyond a doubt, and the author adds the further information that "the notched sticks of the Tonkaways and the

Pueblos are the exact representative, still in use among living tribes, of the ancient notched bone — the *omichihuaz* — of the old Mexicans." — In the "American Anthropologist" (vol. xi. pp. 280-284), Mr. M. H. Saville writes of "The Musical Bow in Ancient Mexico," discussing the various musical instruments of the Mayas and Aztecs. — Pages 512-664 of Professor Wilson's monograph on "Prehistoric Art," referred to above, treat of "Prehistoric Musical Instruments" in detail, with many illustrations. The prehistoric musical instruments of the New World are considered in detail (pp. 561-663), — North, Central, and South America being all well-studied. The plates and figures are very numerous, the explanatory text very satisfactory. In the preparation of the data relating to America the author was assisted by Mr. E. P. Upham. The various theories of the origin and development of music (including Rowbotham and Wallaschek), are noted and discussed.

**SEMATOLOGY.** In the "American Anthropologist" (N. S. vol. i. pp. 155-161), Dr. A. S. Gatschet discusses the words for "'Real,' 'true,' or 'genuine' in Indian languages." The languages investigated are the Algonkian (Peoria, Miami, Shawnee, Delaware, Nipissing, Cree, and Arapaho); Iroquoian (Mohawk); Kiowan; Shoshonean (Comanche); Tonkawan; Kwakiutl, and Tshimsian. The conclusion reached by the author is that "the idea of 'man,' 'human being,' individualized to 'man of our own tribe,' must have been the prototype of the terms for 'real' or 'genuine'" (p. 161).

**WEAPONS.** The doctor's thesis of H. Meyer on "Bows and Arrows in Central Brazil" is reprinted in translation in the "Report of the Smithsonian Institution for 1896" (Washington, 1898), pp. 549-582, with numerous plates and illustrations, together with a distribution-map. The paper is a most interesting and valuable one.

**ZOO TECHNY.** In the "American Anthropologist" (N. S. vol. i. pp. 45-81), Prof. O. T. Mason has an extended illustrated article on "Aboriginal American Zoötechny." Methods of capture of animals by the American Indians are described, the Indians' knowledge of zoölogy discussed, the products of zoötechny noted, and the influence of this art upon language, religion, society estimated. A list of weapon-areas (bow, arrow) is given, and their relation to the geographic environment discussed. Worthy of note is the statement (p. 79), "in every one of the 18 environments mentioned in this paper, the savage people knew the best thing for every purpose."

*A. F. C. and I. C. C.*